231 The Lolo do not
[262] drink milk but eat beef. The killing of an ox is considered a big occasion.

[564] Horses are the monopoly of the black Lolo, but are not driven in herds. The black Lolo use them for riding and hunting or for sports and racing. [66] The horse is the most precious animal, and its meat is not eaten.

Oxen, horses, pigs, and sheep, which are the most important domestic animals of the Lolo, constitute a part of their property with considerable economic value. Except for
262 the horse, the meat of oxen, sheep, and pigs can all be used for food. The daily meal of the Lolo is ordinarily limited to grains and vegetables. As to meat they have a different method of distribution. During the several festivals each year, such
262 as the wool fair, the New Year, and the farewell party to the
574 Buddha, they have to kill animals for sacrifice, after which members of the family gather to share in the sacrificial meat. On occasions such as weddings and funerals, they also divide the meat as a gift and eat and drink together. In cases of sickness, exorcising, drought, and praying for rain, they use magic to stabilize the disturbed emotions of the people, while at the same time they kill animals as sacrifices and gather together the clan members for a big feast. From the practical point of view, this kind of festival and entertainment is a traditional social device to give the people an opportunity to have an equal share of meat.

● 224 The economic life of the Lolo is basically agricultural and pastoral. Hunting, however, is also practiced. Groups of young Lolo would sometimes roam the wild mountains and forests to hunt tigers, leopards, and deer. Before the expedi-
[187, tion they would consult the diviner on its result. The food
262] from the animals they have captured is enjoyed together.

In industry, the building of a new house is considered
342 a major event. First, the builder assembles his clan members and neighbors and in their presence selects a date for building. Then, as an expression of united effort and mutual help, they all work together to build the mud wall, the wooden frames, the roof, and finally the walled fortress. Crafts,
463 such as the making of capes, ornaments, furniture, agricultural tools, wooden utensils, bamboo baskets, etc., are usually done by one or two persons. Only enough products are made to meet local household needs.

438 House, farm, and other immobile property are handed down as a family inheritance from father to son. They are not traded as commodities on the market. On the other hand, cattle, agricultural products, clothing and ornaments, furniture,

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farmer's house on one occasion, and he was taking the skins off a number of lambs. I stopped and watched the process, wondering why the farmer was doing so. In reply to my question he told me that in the night a wolf had got into the fold, and had bitten a large number of sheep and lambs. I asked him whether he had not heard the noise of the killing, as the fold formed a part of the house in which he lived. "No," said the man, "these stupid sheep will let the wolf kill as many as he wishes, and never cry out. Now, if they had been goats, they would have made noise enough to wake us all up, and we should have given the wolf more than he expected." It depends on the point of view, as to how you pass verdict on sheep and goats.

During the first night at Mr Long's the wolves outside of the walls howled fearfully. The long howl of the brutes makes one feel very creepy. If three or four of these animals are separated, and start calling to each other, the noise is a most uncanny one. The wolf puts his head low down, close to the ground, and begins to howl on a very low note. Gradually raising his head, till his nose points up to the sky, the howl goes up to a higher and still higher note, when it dies away like the song of an angry gust of wind on a wild March night. The dogs inside the walls replied to the howl of the roaming hungry wolves by continuous angry barks, and seemed as if they were longing to try conclusions with the midnight raiders. Not long before, a wolf had managed to get right into the compound. It did this more than once, and then it was determined to catch him. A small pig was tied up in a basket, just under the room in which I afterwards slept. Men were stationed all about in hiding, ready to rush out as soon as the wolf should appear. Dust was

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scattered near the several breaches in the wall, by which the wolf might escape, and a man was told off at each of these breaches to guard. If the wolf escaped it would be known by the footprints in the dust at which breach he had got out, and the man responsible for letting the marauder escape was to have a good beating the next morning. Attracted by the cries of the uncomfortable pig, the wolf came over into the garden outside of the guests' room and tried to get at the pig. Then the fun commenced. Men with torches rushed in, shut the garden gates, and chased the wolf all over the place. After much sport and hilarious laughter, a spear-thrust ended the midnight raids of the pork-loving wolf.

On Sunday morning we went out and sat on the hill-side, gazing intently at the mountains of Nosuland, and wondering what we should find there, if we succeeded in getting over the Yangtse ferry. The hills on that side were very like the hills on which we were resting, and yet the fact that no European had ever been among them invested them with a romantic interest, such as the hills we were well acquainted with did not possess. The unknown was calling us, and we longed to jump across the great valley and land straight away among the brave men who had held their own so long against all efforts to dislodge them.

On Monday we made a few final preparations, and on Tuesday started down the long hill, to try our luck at the ferry. The evening before we started a tall Nosu lady, who had relatives across the river, came to see us, and warned us to beware of treachery. The lady said that the hillmen were very fickle, and even if we succeeded in getting among them they might at any time turn right against us, and hold us to heavy ransom or sell us into slavery. On hearing this

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487 When crossing the stream on one occasion one of the men fell into the water and got a thorough soaking. As soon as we reached the other side we made a huge fire of brushwood, so that the wet man could dry his clothes before we proceeded on our journey.

245 Travelling along, we passed a number of olive-trees with fruit in rich profusion. Many of the Chinese are very fond of this fruit. It is sour when first tasted, but the flavour soon turns to a very agreeable sweetness.

563 After we had passed through the valley, where the stream with the silvery waters dashed and roared in its anxiety to reach the Yangtse, we came to an open clearing where a Chinese was growing a lot of fine sugar-cane. This farmer is a tenant of one of the Nosu landlords, and has managed to make himself liked by most of the hillmen. The red sugar-canes which he cultivates find a ready market, and are much more prized than the green canes which are usually seen in the West China sugar plantations. The young sprouts at the tops of the canes are used to feed cattle, and oxen and buffaloes are very fond of them. The large buffaloes which draw up the brine from the famous wells in Tzi Liu Ching, the most famous salt centre in the whole of China, are largely fed on these sugar-tops. The liking for these is not confined to
136 domestic animals only. One day some wild boars got into
224 Mr Yang's plantation, which we had just reached. The boars began ravenously to eat up the cane, and the owner and his men went out to see what the truoble was. The first animal they clearly saw they took for an ox. Yang worked his way through the canes, intending to coax the animal up to his house to await the inquiry of the owner. But on getting near the creature he saw it was an enormous old wild boar.

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He shot it, and between them they gave it the *coup de grâce.* 136
It turned out to be the largest boar they had ever seen in 224
those parts, and weighed several hundred pounds. It was a regular old warrior. Where it had scratched its back against some fir-trees they compared and found it was as high as a man's shoulders.

We were very interested in the sugar-cane grown by Mr Yang, but we soon found something to interest us still more. It was he who told us the startling piece of news mentioned in Chapter I. From him we learned that messengers had already been sent across the river to arrange with the tribesmen for the murder of the Englishman and his chief companion. He told us further that the place where the attack might be made on our party was a little farther on in the valley where he was living, and that the Nosu chief who had been chosen to commit the deed had already come down to the valley. This startling news made us feel uncomfortable, and we wondered for a while what we should do. After all, we thought the story might not be true, and that it might only be an attempt on the part of the Chinaman to frighten us back from our endeavour to lift the veil from the unknown. Had we turned back and appeared at that famous ferry on that same day, how Mr Tien would have laughed and ridiculed us! We were not going to give him that satisfaction if we could possibly help it. We determined to push on and risk it. We had won in one game and we might win in th next.

The farther we went the more the valley opened out, and 241
at last we came to a stretch where were a lot of ricefields. The rice had been gathered in but the stalks were still standing. Only the ears had been cut off. In China every stalk

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being about an inch in length. These are stuck, as needed, into the touch-hole, a press of the tweezers lights it, and off goes the bullet on its enigmatical mission. The people are adepts in the use of these clumsy guns, and fire them fairly quickly. The supply of bullets is often carried in the mouth. The gun is, of course, loaded by the muzzle in the old ramrod fashion. They kick with a vengeance. We were out one day on some of the hill ranges when in the distance one of our men with good eyesight spotted four yellow wolves coming in our direction. We had just lighted a fire to boil some water, and were feeling very comfortable and jolly. One of our men had one of these old hand-made guns, and it was resolved to have a try for the wolves. Everybody lay down and took cover. The man who first spied the wolves took a small leaf, and with it made a noise like the cry of a young deer. It was done so well that the wolves were arrested at once, and immediately turned their direction towards the cry of the young deer. The man with the gun placed his gun very near the ashes of the fire, so as perfectly to dry the powder inside. By-and-by some movement or other made the wolves suspicious, and they stopped. A moment or two after they came to the conclusion that the young deer spelt danger for them and, turning again, they fled in another direction. The man with the gun tried to cut them off, and then fired. But there was no success. I then had a shot, not at the wolves but at a stone not many yards away. What came out of the muzzle of the gun hit the stone right enough, and what came away from the end of the stock hit my shoulder square enough. It was a double-firing gun of a truth. I bore the bruise on my shoulder for many days, and am not very keen on having another try with an ancient muzzle-loader.

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or cheese. This, we think, is a great pity as there is plenty of unoccupied land, such as it is, which they can use as pasturage for their cattle. The children drive the cattle and sheep out to pasture on the hill-sides early in the morning, and stay to mind them till the time for the morning meal, when they drive them home again. During the middle of the day the cattle are penned up in the hovel, and let out to pasture during the afternoon, and driven home again as it is getting dark. There is plenty of fuel about, and the tenants can go to the wood and bring home as much as they like. Moreover, there are no game laws.

There are wild beasts about, wolves, foxes, leopards, wild boars, and even tigers; and people, especially children, are not infrequently devoured by them. Some of the Miao are great hunters. They use spears, crossbows, and poisoned arrows. I think the poison they use is aconite. When they wound a leopard or tiger with their poisoned arrows, they allow the animal to get away, and later go after it. They generally find it dead or dying.

We have already mentioned Miao superstitions and legends, and here we shall only relate what we know of No-su religious beliefs and legends. These are the more difficult to learn

[178 cont.]

262 [354] This belief explains what was said above about the second hearth entirely reserved for cooking for the unmarried girls (1).

[825]

1. The "Lolo" women of Baolac must not eat duck's flesh. This prohibition appears to be motivated by the fact that, since ducks are supposed not to know how to set on their eggs or to care for their little ones, these faults will be acquired by the women who eat the flesh of the duck.

276 The men smoke opium, often to excess.

Men and women smoke tobacco (water pipe or pipe with the small bowl).

243 Cultivation of rice and of maize is done by the processes already indicated and by means of agricultural implements in all respects similar to those which have been described previously.

249 Opium is raised wherever the ground and the climate are favorable.

244 The vegetables are grown in small gardens or, more often, the plantings of maize, as with the "Méo."

262 Fruits are numerous and highly esteemed: pears, peaches, guavas, grapefruit, plums, and even walnuts and chestnuts.

231 The domestic animals and the fowl are the same as among the neighboring groups.

[224] [226] The "Lolo" keep a few bees. They do not hunt. They sometimes fish, using small casting nets.

433 The industries of the "Lolo" are in no respects unique. The manufacture of cloth, of alcohol, of dyed goods, and so on, is carried out by the ordinary processes already mentioned.

437 Trade is limited to the exchange of excess crops for cloth, [179] dyes, and the minor supplies necessary for making clothing and embroidery.

322 534 The tribes who are neighbors of the "Méo" know how to make wooden buckets and the big flute with six or eight tubes called "sen."